MR NYLAND: Now, who will begin?

Manuche: I do.

Mr. Nyland: Good.

Manuche: I have been accumulating many question Mr. Nyland which, when I am by myself and sit and try to

(a voice): I can't hear.

Manuche: and try to choose one of them. . .

Mr. Nyland: There's room here in front. If there are--if you are too far away, come and sit in front on the floor. All right?

(a voice): Fine.

Mr. Nyland: Okay, Manuche, you can go ahead.

Manuche: Yeah. I--first, I have a difficulty to--to find which question between those few which, each one, is need for, for some part of me to be asked, which one to choose.

Mr. Nyland: Now, wait a minute, Manuche, why would you want certain parts of you? Do you (think?) it's a question of development of certain parts?

Manuche: Mr. Nyland, in, in my ordinary state I sit and I and I see my problems in certain way and how in this difficult period which I am in I want encouragement but the few questions comes up and I want ask how do, how can I choose?

Mr. Nyland: Yah, I can understand what you mean but I, I only question if that would be a reasonable way of going about it. There are different aspects of a person and some you do see or you see even more (than?) you've seen before. Some of the aspects maybe you don't like or they don't seem to be correct in a relation to what you wish to become as a conscious and conscientious man. So there are different facets of your personality and different forms of behavior even or maybe thoughts or feelings. So that then, realizing that they ought to be changed, you would like to have something like a medicine

for a very special purpose. It's like for a headache you want some asperin. And so you would like something that you can start with so that gradually that particular facet can disappear or can be changed.

I don't think it's the right way. I think that Work on oneself means a change for oneself of a totality of different aspects of what one is, starting with the physical, but mostly emphasizing that what is a spiritual development. I think it is necessary that for either a spiritual or a physical one, there is a balance which should be retained because there is a balance at the present time in the physical body. If one thing goes wrong everything around it or whatever, wherever, uh, information or so-called medicine from the body itself, like is carried by the blood, is needed, it comes to rescue, to, to patch up that what is wrong in order to re-establish again and again the equilibrium within the body physiologically speaking.

Spiritually, it's very much the same. I start, if I call it that way, the beginning of a Soul, and I also wish to continue with a Kesdjanian body. I start with a certain, uh, I wouldn't call it cosmological sequence, but it is something that belongs to a growth of something that starts to exist in which different facets are connected with each other although you may start with one, emphasize it, and go over to the next and go over to the third.

I mean by that, if the Kesdjanian body has to develop sol la si, it has to develop the sol la si as a triangle. The entry is sol, but immediately there's an overflow to la and an overflow to si and that the real functioning of that sol la si is a combination of all three forming as it were a triangle which then becomes operative in an activity. So I cannot really say that I want to start with sol and then la and then si. It is the totality of that triangle as becoming a unit and in that unity demanding certain food for certain places even if it may enter at sol; after a little while it would enter at la and after that it might even enter in 'si'. And it is this totality that is really the most important thing in order to keep

the equilibrium within oneself. If I start to emphasize one particular ( ) and which I believe is wrong and I try to change it, I might cause an imbalance in the others. They are staying behind in regard to that what is being developed and then it becomes to some extent even lopsided.

I think when one says I wish an "I" to exist with me, this "I" is not selecting at the time of objectivity different parts which have to be changed. It is only creating a presence and then leaving to that what is, giving it enough growth and the emphasis of life itself, leaving it to life to furnish information or food, whatever it may be, to that what needs repair in relation to the balance of the others. You see? What you're talking about is really the consideration afterwards when one has certain facts which are much more truthful and reliable that you then start to consider which one of your particular aspects of personality ought to be changed. Now this is quite all right when one do es it as far as coming from inside out is concerned. For instance, if that what I would like to change is a certain form of behavior and including even certain states of feelings and thought processes. They all come from me, from something that is much more fundamental like an essence and sometimes it even comes from that what is much more essentially than essence itself. And as long as it comes from there, it doesn't matter that certain forms on the periphery are changed.

Now the emphasis with Work is always on that what is one's inner life and what is the inner inner part of one's life. The emphasis of "I" is to be present to the totality of me, although I can be reminded by certain parts of myself, particularly when there are conditions in which I go against the grain and then that particular friction again reminds me but it must be used for the totality of myself and that more and more in Work the emphasis will be on "I" and not on "it". The presence of "I", when it starts to grow affects the totality of me and the way I then behave, I can make certain changes in balanced, being balanced, with other changes which also will have to take place but they have to be, as it were, advised that something else

is already changing so that they who, those little parts who are also to be changed, are on their qui-vivre to see that they will enter at the proper time.

You must look at the development of a man as a play in which there are many actors which have to perform. There are of course curtains behind which certain actors, I mean by that certain facets of myself with any form of behaviors in any one of the three centers, when they at a certain time will not have to appear or play a role, but at the proper time they will have to join into the total ensemble of whoever is playing and then there will be a unity of the play itself and not the individuals which start to stick out even if they have maybe a certain solor, solo song to sing. Do you know what I mean?

Manuche: Yes.

Mr. Nyland: The emphasis should be more and more on "I". That is the reality which I can hope for and believe in and I must say that when that is there, then all the other things of my body, all the different facets of behavior form simply will be added unto what is heaven regarding myself and that for me is high as the representation of God.

You, you see what I mean? Get it away too much from, from ordinary thinking processes. We are so used in ordinary life to wish to change in accordance with what we think are the conditions and then, depends on such conditions we use one or the other presentation of the window through which we happen to look. And I think for unconscious behavior it's quite all right because it doesn't go deep enough. When we go deeper, that is within the essence, there's a different quality that has to start. It is not so much interested in the behavior, but it is interested in the source of behavior. And that is why I say, the"I" will see the source which is life and it will not see the perphery of the form. You know--I hope you know what I mean.

Manuche: Thank you.

Mr. Nyland: One becomes too much in an unconscious way considering what it is to become conscious. It is all right to say I wish to define that I want to go on the road of consciousness but it is not right to try to define it what I ought to be. I will, as I become exposed more and more to more conscious levels of understanding, I will have know more and more how I should be and what and how I should behave. All right?

Manuche: Thank you.

Mr. Nyland: Okay.

Judith Raiguel: Mr. Nyland?

Mr. Nyland: Yah.

Judith: It's Judith.

Mr. Nyland: Yes, Judith.

Judith: After the meeting that I did in the city on Tuesday I had a sense of something being wrong and I wasn't clear what.

Mr. Nyland: Judith, there was nothing wrong with the meeting. I've listened . . .

Judith: Well, I have a question coming out of it.

Mr. Nyland: Hmm?

Judith: Not whether the meeting was right or wrong. I had an impression of myself, um, that after a little time passed I could just let that impression be there and it began to connect up with other memories. There was a certain quality that I saw that was the same as far back as I went in my memories which was to before I came into Work. I--in the process of that happening--something, it sounds like a hallucination or something when I describe it but at the time it came to me as information that, that didn't come from my senses as feeling but it was as if something communicated to me: it's true, you have not benefitted in the least by objectivity, but I have. And it was accompanied by something like, something towards me which made it acceptable. But, the end result for

me was a sense of, uh, all that's gonna happen is I'm gonna die. And I couldn't connect any more how Work would change this, this quality that was me that had never changed.

Mr. Nyland: Explain it a little more, Judith. Was it in any way critical?

Judith: Was what?

Mr. Nyland: This what came to you.

Judith: No, no it was very kind towards me but it made a statement of fact.

Mr. Nyland: Of a recognition of what you were or had been already . . .

Judith: Yes.

Mr. Nyland: before?

Judith: Yes, that it was true what I was seeing about myself, it was true that that had not . . .

Mr. Nyland: Yah, but when it did give that information, how did it affect you?

Judith: It affected me--the immediate affect was a sense of relief that something had benefitted... And it was something like benevolence, but it progressed very rapidly to, to me being cut off because I couldn't see that this, this person that was me, I couldn't see how that could change. I forgot totally and I still forget. I just don't see how Work--that something else in me is benefitting if I'm not connected with that something then for me there's no point.

Mr. Nyland: I still am not entirely clear about the particular process that took place because if there is something afterwards that starts to give you information or that you have an experience and you call it benevolence, whatever it may be, can you trace it to the particular cause of what actually did happen under which influence then you changed or you experienced something? I'd like to get the, to the nature of what actually happened.

Judith: I guess, yeah I guess out of it a question came and I didn't consider the nature of the experience. I just was--it was like when I saw this impression

of me, you know, sitting in a chair saying certain things, and then I began to connect a certain whatever it is, whatever that impressi on was of this of something about me, a tendency which I regard as me. Uh, I eventually added words to it and described it but at the time it was just an impression and suddenly I just had this--like the bottom dropped out. I no longer understood what Work meant to me. It suddenly didn't mean anything and it was as if I had spent a Tuesday meeting talking about something that I didn't believe in at all but I retained a tremendous capacity to talk about it as if I believed in it and in this particular state and connecting the image of myself doing that I went backwards, not deliberately, just memories began to connect associatively and I saw the same kind of a posture over and over. And I was of course very emptied by that experience.

Mr. Nyland: Do you think it was wrong, Judith?

Judith: Do I think what was wrong?

Mr. Nyland: That, that this kind of experience, even if you came to the conclusion that you had been talking as if you didn't know what it was all about or that at a certain time the sense of Work disappeared--the different things, the aspects of yourself did not disappear at all and that what you had as a realization of yourself being probably took place in your mind in some way without knowing exactly how to define it. That's why I said is it actually something that you objected to or became critical? The fact that one becomes more and more free from oneself, that even during the period in which you have to talk about Work that there may be something like a looseness or something that really could become a little bit more objective towards yourself, that that will take place, particularly when one talks about Work with enough conviction. And I don't think it is, is possible to trace really, to say that you have then no sense of Work because the whole business is a result of Work itself.

Would it be possible that certain things do take place within you which are at a certain time combined and then have an impression of you in which your mind or your feeling doesn't play, don't play any part whatsoever. So as soon as you try to talk about it and formulate it, you have no words for it. At the same time, it is a realization of yourself being what you were and still recalling that. And even at the time when it is all over that the influence of that what you have gone through is much stronger than you originally thought. If you look at it now totally and try to recall what you did and how you were and how you answered a question, do you still have the same kind of opinion?

Judith: No, I don't, I don't think I'm objecting to the specific meeting as to the fact that nothing has changed.

Mr. Nyland: No, it is an experience and that what has not changed of course are certain acpects of your own personality which of course may quite possibly have been covered up for several years and then all of a sudden they do appear and you recognize them because you know in memory that that actually was the case. It has nothing to do with Work. It has to do with a description of your personality, perhaps as a result of trying to become objective to it, but in any event it has much more to do with your memory, which memory allows you because of certain looseness even in the memory to bring up certain things or statements about yourself, certain recollections which have been buried a long time.

I think as a result ofWork the atten...atention that one wishes to give to the possibility of growth, that what is u..., being used, from which it will grow out, also goes over in a state of gestation in which there is a variety of different aspects of that what already has been the past which then are rearranged in a different way and as such, some of those might come to the foreground. Would that be an explanation because otherwise, I--I do not really know what you mean.

Judith: That's an explanation but what I'm getting at is that I don't--I just see the same person, uhm, doesn't Work change me at all?

Mr. Nyland: Yes of course it will change. It will change you quite fundamentally. I even believe that a rearrangement of the cells take place as a result of Work. I think the fir--the question not only of the thinking and the feeling about it but the actual application of something that starts to exist as an objective value will have a very definite influence on the totality of the body and including a variety of different organs within the body and it definitely affects the feeling and also the mind. The mind not as much because it is a little bit more crystalized, but the feeling has a possibility of an understanding on its own. That is why when intuition is there it is much freer than a conclusion one reaches by means of the mind. The mind has a process of thought which preceeds it; intuition is almost instantaneous and because of that it has much more freedom for oneself and that the rearrangement within oneself as a personality is affecting my emotions much more than any other part of myself. And I do believe that this kind of insight that one receives links up with a variety of different things that one has experienced in the past which now come to the foreground and they are, if you keep on thinking about it, they will be much more of an emotional or even a feeling nature.

The question of having seen yourself or a characteristic of yourself, which at a certain time in your youth probably have looked at, comes to the foreground in a certain light of a feeling abo ut yourself, not necessarily a thought and that I think that is why, when you emphasize benevolence, it is something that must take place like that.

Judith: Take place what?

Mr. Nyland: Huh?

Judith: I didn't hear the end of your sentence.

Mr. Nyland: It must take place like that as benevolence. It is a consideration of oneself in which one is looking for more confirmation of that what one is doing so that it becomes more solidified within oneself and then can begin as a foundation on which I can operate or from where I can continue, where I have that kind of solidity and I would look at the total experience of this as something that has given you much more assurance, even at the present time you may start to question it and see yourself as if you were like an automaton just holding forth talking about Work. I think it is much deeper than you assume it to be. It affected you, I think, a great deal.

Would that be in the direction of an explanation?

Judith: Yeah.

Mr. Nyland: It's difficult to explain I think even for [redacted] oneself. I think one should simply accept it for whatever has been what you might call a performance and in that you became acquainted also possibly with a certain aspect of yourself which you had forgotten and the total result I think is beneficial because it will certainly be put on the same shelf with the different facts you don't forget. I think recalling it and seeing yourself in more perspective as time goes on you will have a different impression of what you have now. I think you're still too close to it. If you wait for another month it will be in a much better perspective for yourself where certain sharp edges have worn off and where certain strong colors have faded a little bit.

Judy Jacobs: Mr. Nyland?

Mr. Nyland: One [redacted] more. I think that your meeting was good and particularly in the beginning. I think that towards the end with a couple of women who kept on asking questions and talking about their experiences and so forth, that you allow them too much. I think you could have stopped them. What they were talking about was really just a little bit of an ordinary experience and you were too kind. But that is my own--my only objection to it. As a

whole, I liked the meeting and I think, even if it may have been difficult for you that, uh, it was a good, it was a good result, I think. All right?

Judith: Um hmm. ✓

Mr. Nyland: Yah, who was here?

Judy Jacobs: This is Judy.

Mr. Nyland: Yeah.

Judy: Um, I realize that there's something that I don't understand and it has to do with, uh, what we were talking about last night a little bit with Barbara about this feeling, uh, it's like I have a sense of my life within myself and there's a contact with that and then that's a very fundamental thing to my Work and then the idea of sacrifice and really caring and giving up of myself--I--I don't understand, uh, I don't know. I asked you a question a few ~~xxx~~ months ago and the way you answered it, talking about going deeper within oneself and seeing what's required to give in a relationship and I see that my--the way I'm oriented it's a very selfish thing and that's the basis of my Work is this selfish context.

Mr. Nyland: Do you think it is really selfish?

Judy: Well, I don't know.

Mr. Nyland: It is self-centered . . .

Judy: Yeah.

Mr. Nyland: because it has to do with a wish for one's own growth. It becomes selfish if in that kind of an attempt you take away certain forms of energy from someone else and you want to use it solely for your purpose. But even at that it cannot still be explained as not being selfish because if one has in mind that in growing up and developing one will be able to return that what one has received and to give it again for someone else, particularly in the sense of sacrifice, then even the temporary self-centeredness may be justified.

Judy: Yeah, but the, the whole concept of, of giving up of oneself in terms . . .

Mr. Nyland: The question is . . .

Judy: It's in connection with W that in Work . . .

Mr. Nyland: Darling, when a person gives certain things and he is in the right state, he is in equilibrium regarding himself and the equilibrium is causing, is caused by that what he can give and that what he receives. If I give, I receive more in order to bring back again the balance so that there is no particular emptiness. (If?) that what is given from oneself in the form of sacrifice the contact for oneself is also that it becomes more demanding of receiving from other sources outside of (me) that what has to become a replacement of what I have given.

I've said it sometimes that one actually is in contact with the earth through one's feeling and that through the head and also through one's heart there is a possible contact with that what is above. If I give that what is of this earth to this earth and I am on my way in wishing to become a man, then I am open regarding my mind and my feeling to receive from above information and energy which willhelp to sustain me simply because I am in Work. You see being in Work means that I am not selfish because that what I wish to build as a Soul and perhaps via a Kesdjanian body always has the purpose of being used for a very definite, on a definite level where I, at the present time, I cannot operate since I don't have that kind of machinery. There's always connected with wanting to acquire a Soul a responsibility of using it and that is the main purpose if one in Objective Morality wants to continue with the rules number 1, 2 and 3 which have to do with this earth and with the condition of my body or my personality, thatthen 4 and 5 are implied by wanting to go through one, two and three. Obligolnian Strivings. So the question of sacrifice is only a temporary one. I simply take away from something else or I use up that what I have in order to be able to give better. Does that clear it up a little bit?

Judy: No.

Mr. Nyland: Not yet? Where do you get stuck?

Judy: Well, I don't know, it's almost more--I, I see that I, um, I feel a sense or something of my life within myself. It's like an energy and, and then I try and create something that could be impartial and, and then, um, I don't know, there's, it's, I--I mean a sacrifice in the sense of letting go of some--it's almost like it's too self-centered by not letting go . . .

Mr. Nyland: The sacrifice--the sacrifice refers to you?

Judy: I think so, yeah. I mean I see it also in relation to other people but I think maybe it's also in relation to myself.

Mr. Nyland: Good. If you, if you now consider that what you sacrifice for your own growth . . .

Judy: Yeah, that's more what I'm talking about . . .

Mr. Nyland: Yah, don't you think it's quite right to sacrifice certain things for that purpose?

Judy: Yeah, I do.

Mr. Nyland: You see, if you don't disturb the balance of yourself, it's quite right to sacrifice but there has to be enough common sense. For instance, if one wants to continue with whatever the body represents and utilizing it for the purpose of deriving more and more experiences which have to do with ordinary life and living on earth, it is of course quite right. But you're not going to sacrifice the body so that you kill it. You see, all kind of flaggelante ideas are very interesting from an emotional standpoint but they are completely, uh, not only inhuman but they are against common sense. So I have to strike a balance and keep on seeing that that what I'm giving up is not going to affect the totality of myself so that I can continue with Work. So in that sense it's not really a sacrifice, it is really much more a substitution, and many times it is that what I already can do away with or

spare, which has fulfilled its purpose and outworn its usefulness. And the whole problem of becoming simpler is that I dispose of much that is nowluxury.

Don't call it sacrifice. One keeps on Working and one builds up and the emphasis is constantly on the positive side of wishing to Work. What kind of materials are being used become really very--very inferior, not, not necessary even to contemplate. The main thing is the building and the totality of that--what has gone into it logically had to be furnished for the building but I don't look at it. If I want to make something I am not expressing it in terms, let's say, it costs so much. I say it's beautiful for its purpose or it is actually right and then incidentally it costs $10,000.00. Do you know what I mean by that? It's a different kind of attitude. I am interested in building up something that is worth much and much more than my physical body. And therefore the question of sacrifice really doesn't enter because it's logical that I give up in order to gain that what is of more value.

Judy: Yeah, I think what I meant, it's like, the other night when we had a small group meeting and I was trying to like get, get in touch with a part, maybe my inner life or something and a friend of mine called up with a problem and it was like I, I didn't want to get involved with this problem. I wanted to get into this part of myself that was gonna talk about Work and it, it upset this other person and she told me afterwards and I saw that that wasn't right . . .

Mr. Nyland: Yah . . .

Judy: I mean that was like . . .

Mr. Nyland: It is difficult . . .

Judy: It seems like, um, it was a denial of life almost.

Mr. Nyland: No, it all depends how much attention you should give to variety of different possibilities and at a certain time when you are confronted with it you have to make up your mind right there. It may be very difficult to

consider everything that is involved in it and then make the right kind of selection and I'm sure that many times you will make a mistake. But you see it has nothing to do with a particular aim because at that moment you felt it was necessary not to be disturbed although the other person was in distress. In other conditions you wouldn't have thought about it and immediately you would have had all the time in the world to talk to that person. It just happened to be at the wrong moment and for you to make the decision was quite impossible. So you took simply, because you were busy with that, you considered that of more importance, not knowing how much the other person may have wanted you or needed you. And you will always have these things because they are accidental. They just happen and how to deal with accidental happenings is very difficult. One does. It's a , it's a method of simply trial and error. One continues in the way one can and if it is necessary to change it to something else sometimes you can try it and see if that is it but usually if one does not know what to do it is far better to hold onto what one is doing. But you see, the other, if an influence like that co mes in, a person tells you about so and so having an accident, all of a sudden your desire for inner life I'm afraid will be gone. So it depends on--on how--how much that kind of impression which reaches you will throw out another impression which you have already.

One can assume, and of course one hopes, that in time a conscience will be sufficiently developed which will be able to see the totality of such influences on one, and then gives one, at the right moment, the right kind of advice.

Judy: Thank you.

Mr. Nyland: All right.

Manuche: Since there is no question, would you please talk little bit about individuality and being channel.

Mr. Nyland: And being what?

Manuche: Channel.

Mr. Nyland: Chano?

Others: Channel.

Mr. Nyland: Channel. I thought you were talking in Sanskrit. All right. Channel. Yes. You want to talk about . . .

Manuche: I, ~~ask~~ I ask if, if you would like talk little bit about individuality and being channel.

Mr. Nyland: Oh. Individua, individuality is a state, a certain level of being, which is a description of what one could become and with the proper understanding of the functions of a personality. Individuality belongs to a different level of being and a different world.

Channel is that what one is as a personality in order to change it into an individuality. In the process of being a channel and certain material which flows through one and which is then used for the purpose for which it is meant. It may be in a case, even when one is a channel, that one wants to profit by that what is given for the development of a personality into an individuality. A channel may also be that that what is going through one is not to be used by oneself but is for the purpose of reaching some, someone else or something else, different kind of condition.

Both are quite right as far as the channel is concerned but if I am interested in Work on myself and want to change personality into individuality, I also have to eat from the food that is flowing through this channel. Does that clarify it?

Manuche: Oh, yeah.

~~xx~~ Mr. Nyland: All right.

Robert: Mr. Nyland?

Mr. Nyland: Yah.

Robert: Robert.

Mr. Nyland: Yes, Robert.

Robert: After the meeting last night, uh, it occurred to me that I should probably pay more attention to some things about myself that I usually overlook. Sometimes simple things. In relation to that when I tried to Work this morning something reoccurred in conjunction with my attempt ~~xx~~ that has reoccurred for years, I ~~xxxxx~~ would say. I would like to clarify it. It's a matter of--many times when I try and make an attempt to Work the first thing that takes place is a very strong noticing of the area of my chest and my breathing and sometimes my heart beating. It's something that has accompanied, uh, my attempts at Work since as long as I can remember, probably since the beginning. I've never paid particular attention to it but now I'm beginning to wonder. Uh, it is clear to me that it's a question of noticing. At the same time, it's a question of something which seems to be very much a part of, of me and very much a part of my attempts. In most cases when that noticing is strong I would say if I continue I can get closer to awareness. However, it definitely is not a requirement.

When trying to Work this morning most every time that I did that kind of a sense was there. It's very, it's very much, uh, crystalized by this point and I recognize it as a part of myself. I would like to know from you something about importance and also something about useability of that and at the same time, uh, I would like to know if, if, uh, that kind of experience actually is connected with some kind of obstacle that it's necessary for me to overcome.

Mr. Nyland: It's not an obstacle, Robert. It is something that gradually will disappear. It takes place in the beginning and sometimes can last for quite some time but it has to do with the same kind of probl..., problem we talked about, It is a rearrangement within oneself of certain cells and it also gives rise to certain, uh, liquids which are in the body which--coming from glands--which have never been, uh, which have atrophied and now start to function and then cause all kind of conditions within one, one's body, physiologically. It also has to do with an arrangement of a nervous system and particularly the sympathetic nervous system which is in the, in the, on the back of a person in the, in the spinal marrow.

There is nothing to worry about. Only it is something that does take place from which one knows then that there is a definite result of Work itself. The consideration of it, that is that one notices it, can help you to, to give you more impetus or desire to Work, but as you say it is not dependent on it. On the other hand it is an indication of something actually taking place which, after some time will have to leave you because it's not normal to have it stay there. The question is, however, how fluid is it that it actually can move on and doesn't get stagnant. So for that one has to do sometimes a different, a different thing. Deep breathing will help you particularly when there is a search, a certain situation in your chest, so that it won't become stagnant; the deep breathing will actually distribute, particularly when you exhale. Certain activities with the body, without paying attention to that what takes place in the congested places, uh, they're also distributed and in general the state of health of oneself will help to get as it were rid of it.

Yah, is it a . . . (tape over)

There is as a result of Work a great, great deal of migration of cells of the body. They start to migrate from one place to the other in order to find a better place for them and for their own development. It is not that they are very conscious but there is definitely an intuitive feeling in the, any kind of a form of life, and wishing then together with the totality of oneself engaged in Work to join in that general effort of wanting to belong and to support whatever is possible for them in order to, to turn in the right direction and as a result of that the condition of the physical body is changing.

You see, it has also to do with the question of rates of vibrations which exist between the different cells at the present time, particularly for organs like a solar plexus or even the brain, when we say the 'brain waves' or that what are the beginnings of thought forms and the changing over from personality to individuality is really a re-arranging of the vibration rates into the dun--double amount in the same time, you know, to strike a higher kind of a note. I've said, for instance, when a 'do' goes over into the higher 'do' it doubles the number of vibration rates and the tonality of that note is an octave higher than the other.

Between personality and individuality there are three octaves and it takes quite some time before any one of those octaves will be fulfilled. There finally starts to function as three centers which on their own change over, each one, into a different higher note and it is that process, particularly for the body, which takes place in the beginning and is, I say sometimes, for quite sometime, uh, necessitating the re-arrangement of the different cells so as to become more functional.

The less attention you can pay to it the better it will be because it is a normal case of the development of one's life and particularly when inner life is being touched, it starts to distribute as inner life into the totality of the body and that causes the change of vibration rates.

All right?

Robert: Yes.

Mr. Nyland: Yah.

George Sharp: Mr. Nyland?

Mr. Nyland: Yah.

George: Uh, I've been trying something over the last three weeks that's very similar to what you ~~xx~~ suggested Saturday about need for relationship with other people and I was motivated to try this in the first place because I realize very strongly lately that there is something in me of an emotional kind that is never expressed or hardly ever expressed and it is something which brings me to Work and I want to know the proper procedure for loosening up myself in a way that I can have this deeper part of myself be more useful to me.

Mr. Nyland: Would you have to give it training?

George: Yes.

Mr. Nyland: And when the training isn't there sufficiently in ordinary life, you have to start there.

George: Yes.

Mr. ~~Kxxxx~~ Nyland: You see, so that that starts to loosen up already, let's say in regard to the unconscious state in which it happens to be but when it is a little bit more loose, of course then there is a chance that it will develop. If it has a, if it is a question of

one's feeling, you have to start with feeling, extending it as much as you can outside of yourself regarding caring for forms of life which are not your own. And many times we say caring for flowers or plants, caring for little children or whatever it is so that in climbing up that kind of a scale (you come to?) have to care in a very small way in the beginning for a variety of different people, not just limiting it to a few where it is a fairly easy to care for them but more and more wishing to care for that what is not as responsive to you. Then of course it requires a very special kind of an effort. But when one continues on that, in that particular direction, the, the, the quantity of life which one then can touch and in which, where one then gets in contact with it more and more should include all kind of possibilities of life existing everywhere and then ultimately it will deepen that what is an emotional state to such an extent that you consider God.

You see, I don't think a person can really end by saying yes, I care for a few people or so and so, my friends, and a little bit of enemy and I really care for mankind as a whole because I think it's nonsense, they don't. But if I do care for those I am in contact with and I see in them the depth of their own life and the potentiality of their life, then I have a reason ultimately to come to God because I then can see God as life represented in those people I have contact with. So I take it completely out of the theoretical field. Although I can say and admit with my mind that it is too bad there are so many people who are in need of food and I wished I could help and so forth, much, much of it becomes just lip service or perhaps giving ten dollars. But you see, it doesn't affect me deep enough. But when I see within a child life and I see that expression and I see that that, uninhibited

as it is, is really so close to the possibility of a reality which I then can recognize, then it affects me and afterwards, that as an example, represents a totality of life existing because I have seen one example and I know that there are more like it.

So one starts with that: really to say, to put part of your feeling in that whatever you are doing, in all kind of activities, not only just ~~xxkx~~ talking or words but actually~~x~~ in, let's say at times, using your eyes for that purpose, having your ears open for the different nuances of expression. Sometimes the level where people are living with which you can connect and which then at that time can affect you in one way or the other which might produce in you a ~~x~~ very definite feeling, including the dislikes. Don't, don't make it or don't limit it only to the things you like. It is very important to learn to know about the, whatever your dislikes may be, also regarding other people. And I think it is extremely important for anyone to make contact with a variety of different people who rub you as it were the wrong way. It is a mental p. . ., not a mental question; it is a feeling question and purely left to one's emotion and let the emotion go as far as it dares to go without you with your mind or even with your body taking any particular part in it and not to be critical about it and not to have any fear.

George: Yes.

Mr. Nyland: Because those are the things that take place in the mind many times because of association. So, the more you can do this by yourself without even anyone being around; you can keep on, let's say, if you wish, talking to plants or flowers, talk to yourself aloud when you are walking a walk with nature about the grandeur, aesthetics or whatever beauty. It doesn't matter very much as long as it affects you. In that sense you will bring about a certain balance and

regarding then whatever may be required for Work, it becomes then a, an, uh, a use of your emotional state on the basis of an understanding for yourself of what you wish to become, wanting then to put to practice what you now know about Work itself with that kind of a wish.

George: Yes.

Mr. Nyland: And the wish more and more intense or more and more, I say sometimes, sacred: to wish to understand oneself for what one is in a relation to that what one wishes to become and, I would say, in all quietness one starts to wish a great deal for oneself. If one wishes for wisdom it always starts with fact which is wisdom in very small experiences; nothing special, hi-falutin, or any kind of a desire or want to be acknowledged. Just by-the-way, but in that is one drop of this kind of emotional state.

George: I hear you, Mr. Nyland, yes.

Mr. Nyland: All right?

George: Okay.

Mr. Nyland: Maybe for your birthday, George, you could listen to this.

George: Yes, thank you.

Mr. Nyland: All right.

Peter Heim: Mr. Nyland?

Mr. Nyland: Yah.

Peter: Peter.

Mr. Nyland: Yes, Peter.

Peter: Uh, I see a kind of alteration in my life between uh, two ex, two extremes and, uh, and, uh, one, uh, one light extreme seems infinitely preferable to me and I, I wonder how, itseems to me I should be able to avoid certain, uh, experiences of, of not understanding and of darkness, really, that I go through. I know you've

said, uh, uh, limit how far you swing in the other direction. It seems to me if, uh, things are positive, they, I don't have questions and I don't even have a sense of the other side . . .

Mr. Nyland: Does positivity make you blind for the other side?

Peter: I think what happens to me is there's more light, more understanding, everything is preferable that way but there always seems to be an opposite return to the other side.

Mr. Nyland: Well, I think one can go up the (Mt. Anibo) but you have to come down again with the commandments. I think it's quite right that one lives for a little while only in daytime and, you might say, sleep during the dark hours. I think it is also necessary in order to balance that what is daylight by darkness because that still happens to be the condition of unconsciousness on earth and I think I would not close my eyes to the darkness. I would open them up and at times close my ~~xxx~~ eyes during daylight, day time.

I think there has to be a balance, Peter, and I think for ~~xxxx~~ oneself one has to find out what is really the desire of the balance on the part of one's feeling or on the part of one's mind. I think you have to start making a distinction between the functioning of the two and which one of those two centers prefers one or the other, either light or darkness. Then if that, if you can find that, you can change it. If your mind is interested in light, I would change now my feeling in becoming interested in light. If it is the reverse for darkness, then I also would make that change and then I would act in accordance with it. That is, my behavior should indicate then where the motivation comes from and the performance which I then put my body to will be probably quite different from what it is in ordinary you, ordinary conditions.

You know, when one becomes too positive and things become a little bit too nice, one falls really asleep and it becomes darkness for one. There are things that one has to--to safeguard against it. The balance that is needed is really related to the equilibrium between the mind and the feeling and the more they can be in balance, the more they will affect each other and the more it will become one unit with two facets. So, look at your life the way it is now carried out, what your thoughts and your feelings are and where at times you happen to live. Start to evaluate whatever you are doing in relation to that what you feel you ought to become because this is a very definite something that you must know as an ideal, whichever way you want to describe yourself--we say personality going over into individuality, also let's say unconscious person becoming conscious, or that what is a child of God growing up to become, almost I would say, a friend of God and perhaps afterwards a fusion of the possibility of whatever unity then can exist. It depends a great deal on what one wants to, to define and how you want to formulate it, but I think it is necessary to see almost for a certain length of time each day if that what you have been doing is in the direction of what you ultimately wish to become. The clearer it is, this kind of state of a harmonious man, if that is an aim, the better it will be for a person to judge his behavior, his thoughts and his feeling in connection with that, and asking every time at the end of the day, how much have I deviated from that particular road. Then you will know for the next day where you have lived too much on a detour. You see what I mean, Peter?

Peter: Uh, I, I wouldn't be really clear at the present time what would be deviating and what would not be.

Mr. Nyland: When you have an aim, you know what deviates.

Peter: I have. I have an aim which is connected with what I call periods of light, which is more understanding, better ability to Work, more, more more presence in myself, more want or feeling, and that's the opposite of what I call darkness, which is something I don't want to experience and yet I seem to still always return to.

Mr. Nyland: Yah, I think it's right of course that that what you describe as an aim has to be in that kind of light.

Peter: That's what I want, yes.

Mr. Nyland: Yah, it has to be clear. So that was not in connection with what I said before. This what I said last means a consideration of each day, if it is in the direction of what you wish to become. The period of changing darkness and light is only useful for further dexterity of oneself, the ability to manipulate that what one is for different purposes. It is a question of more and more flexibility, of loosening up and changing the solidity into a liquidity. That's the first step. When it is liquid I have compared it to the, to the condition of the brain becoming much more flexible in different thoughts which it's being allowed. I think when the liquid goes over into a gaseous state that there isreally a development for a spiritual body in kesdjanian or even as a Soul.

Will we leave it at that, Peter?

Rosalind Fassett: Mr. Nyland?

Mr. Nyland: Yah, Peter?

Peter: Yes.

Rosalind: It's Rosalind.

Mr. Nyland: Okay. Yah?

Rosalind: It's Rosalind.

Mr. Nyland: Yes, Rosalind.

Rosalind: Well, I have a question that it's a little hard for me to formulate though. Uh, about a month ago I was trying to do the task of living three days each, uh, with an emphasis on a different center and the day that I was working from my feelings the day was going along pretty calmly when I saw a small fire and in my head I knew there was really no danger but I became very afraid and I usually do with fire and . . .

Mr. Nyland: Where was the fire?

Rosalind: It was near here; it was just burning garbage.

Mr. Nyland: Yah.

Rosalind: And, uh, a few moments after my fear, you know, ~~which~~ while my fear happened, I realized how terribly tired I was and the, what I had given in those few minutes of fear and, uh, I realized that, that that's a very, you know, it's a very common problem for me and the other night I, I went to the Tuesday meeting. Well, in the first case I just noted it but at the Tuesday--after the Tuesday meeting we were driving home and the roads were icy and again I was very afraid and I decided to try to make a Work attempt. I don't think I did it because I was trying to escape being afraid but I think it was just, I felt very open and willing to try something and I tried to Work and I felt that I was able in a way to separate from the state even though I, I couldn't have been impartial to it because I still was afraid, but I was able almost to observe my body as though it was another pair of eyes looking at it. Like I could have described that body but not in the sense of how it looked but the sense of the body. And that since then, I've wondered if that was a misuse of Work.

Mr. Nyland: I wouldn't call it misuse because it isn't really to be used with any particular possibility regarding Work. It is an expenditure of energy which may have a result on you to get into a better state, in case you would wish to Work. But I think it's a question of getting rid of the fear or the concentration on the part of yourself to hold together as much as you can in order not to lose yourself more than is, than would be absolutely necessary. I think in general it probably is a little bit of a heightening of the existence of oneself and you can call it even a different level of being because it is affected, affecting the different centers and they start to function in a little different way, probably with a little bit more, uh, on a, on a, I wouldn't say a particular higher level but a more excited level.

So I don't think it matters really very much. It always is a question of how much energy goes into that kind of unconsciousness when you are with the fire and it did require something to counteract the fear or you were afraid of something else happening that afterwards you felt tired, of course it's quite logical. Tremendous amount of that energy goes into that tightening up your muscles or all kind of conditions you visualize and you imagine this and that. All of that does require energy. I don't think it is, it is so bad because one regains it quite easily again. In a healthy condition, I think one sometimes lets all the energy go out but the next, the next inhalation will give you a great deal back again.

Rosalind: Then, uh, then I interpret what you're saying is that I needn't try to do anything about it.

Mr. Nyland: No, I wouldn't. I think more and more the way you can accept yourself as you are, particularly when there is a fire, if you want to use Work it could be done but it is so difficult because

so much energy is already going in the consideration of the fire and all the different things that might happen to it, probably there is very little, uh, possibilities of even to become impartial. One can accept oneself under conditions. The best thing is when the fire causes, either in your mind or in your feeling, apprehension , there is still a condition of the body which at such a time could be observed, and the further you get away from the source which causes the body to be/what it is the more you will be able to accept that what is the condition of the body and to some extent you could become a little bit objective regarding it. But I wouldn't advise it. I think in such conditions it is far better to leave unconsciousness alone for whatever it is and not to introduce anything different because it might affect your totality of behavior and maybe your brains even that you don't know what to do and it might make you a little bit unbalanced. On the other hand, I wouldn't worry about it because it is ordinary affairs of life and as I said, it adjusts itself again. It's not a useful time to Work. Definitely not. One is already too much engaged and you have to wait until you come down half way to the, from the mountain; at that point you probably can do something but up on top usually there is much too much wind.

Rosalind: Well, I remember you once saying though that, uh, for you that it was important to find the leaks of your energy, that, and I, and I wondered, of course, I'm much younger and I have a lot of energy, but I, I. . .

Mr. Nyland: Yah, but that is not the question that you have the energy. The question is the energy interferes. There's too much energy that goes in that direction. If the total energy is a great deal, a great

deal of that percentage is usually the same. But at any age, I would say, in the case of fear 99% will go to unconsciousness. Do you know what I mean; it's not the quantity of the energy?

Rosalind: No, I understand.

Mr. Nyland: Huh, you see what I mean? It just . . .

Rosalind: Well, I'd like to stop it though.

Mr. Nyland: Yah. That I think is right. But it is the wrong time to start stopping it. You know, if you want to dam an, a little current and it is flowing and you have some sand or some clay and so forth, you're not going to dam it where it is the widest. You know the current water take, water in a ditch, and it is rushing and it goes over and forms a lake; you're not going to dam it right there at the opening. You start damming it at the beginning where it starts and then gradually you prevent the water from, from flowing in that direction. It's the same way with thisx as a quantity of energy. It's already devastating and it certainly affects you, produces fear and all of that is being fed because the, the fire continues so the impressions are there and there at a certain time you want to stop it at that point; you have to wait until the fire dies down. But you can keep on trying only I say it will not be very successful and if you keep on trying such conditions you will become very much thwarted in your efforts because you, you will believe that it might be possible and each time it shows it isn't you will become discouraged. Don't do it. Start with small things that you can handle and tomorrow you can do something you cannot handle today.

Rosalind: Thank you. I'll, I'll try that.

Mr. Nyland: All right.

Frank Weber: Mr. Nyland?

Mr. Nyland: Yah.

Frank: Frank Weber. Sunday you said something about, uh, you talked about Work in a different way than I've heard in previous talks in that you said that Work had to do with telescoping experiences so that as a result one could become more mature in the process and clear the way for one's death. Could you talk a little bit more about that because I can see more and more that there's something there for me.

Mr. Nyland: Yah, I think I did mention it. That has to do with the, a general view of what one is. As it is now, we are subject to this time and each experience is added to another in the next moment and the question of time flowing through one, each time it does flow through a person, there is an experience which is connected with it. And so this whole question of an extention of that what is one's life as indicated by the time element which enters into it or into oneself is of course that that what we call a time length is something that we have to express in the terminology of time, usually as a watch if you want a measure for time. But if you start to measure it by an experience of yourself in which that what may be as experience and representing a quantity of energy can be digested sometimes xx in one moment, and at other times it will be digested over a certain length of time. We have to use that because it is a change of one condition to another which is subject to this time length. But in reality the time doesn't really enter into that. When it is a question of an experience and the experience takes away the thought and the feeling about it, then the time changes over into a moment and then I have no further measurement anymore.

Then I start to measure it if I could by intensity but for that I don't have a measure either because I don't know where it goes to and I'm not living at the bottomx of my intensity so it become s a little too theoretical for me.

Now the reason for wishing to see one's life as a totality is really expressed by means of saying I can telescope the time in the way I am now but realizing that I came from somewhere and that I most likely will go to some other place. It has to do with this kind of xx a, sometimes I call is a third dimension of time, which indicates that what is in the beginning and starts to grow up and develops and that what ends, I sometimes call it, a vertical line. The telescoping of such a line means that at this present moment I realize at the same time that what I was, that what I am and that what I will be.

The difficulty with that is that my mind does not always allow it and I'm so used to the usage of my mind as a form of succession but if I take for instance any kind of an object, let's say a match, and I see the match in its beginnings where it came from, if it's wood, as it was as a tree cut into certain pieces, then going through a certain process and getting phosphorous and so forth with the head and, you remember, I've explained that and then the match being used and then, uh, carbonizing and being thrown away and again deteriorating. If I look at a match as I hold it in my hand and I then visualize the life of the match, I see that at that time when I xxx look at it, the time for the match, as represented by its own lifetime, is telescoped and it depends on the ability of my mind actually to see that in one moment instead of having to go through the experience.

The difficulty for myself is that I live my life as it is now and I remain for myself subject, subject to the time. It's a little easier when the object I look at is more objective for me and is not part of my subjectivity. So in that sense I see the solution if something of me could become objective to me, consider me an object, then that object could be considered from the standpoint of awareness as something that is all represented in one unit and at the moment then of that, that kind of observation, there is the totality of that what I am telescoped within that moment.

So you see, that brings me a little closer to the possibility of how can I look at my life and how can I say it could be telescoped. I can only do that from a standpoint in which I become an object of observation. Now the question, when one dies one loses all manifestations of the form and in that process, not having the form any longer, there is really no time element that can attach itself to the condition of my spiritual life because it is not dimensional in that sense. And many times that one says my life, uh, stops, it also means my time stops, and I need for the registration of the time that what is my body because, because with my body I measure time as a distance between two points.

So you see what takes place at the moment of death is a realization of that what is now leaving me, with that also the concept of my time and giving me then the freedom to see what I actually have been at the moment when everything is leaving me. And that means that at the moment of death going between this unconscious and perhaps a more conscious state, there is a certain loosening up of such concepts so that at such a moment I can see my whole life in retrospect.

The question is, if that actually takes place, and of course there are indications that it has taken place with people who have been in a semi-coma, that they then can recall what actually the experience for them was; it was that kind of a freedom. It sometimes is possible in ordinary life to become completely free from dimensionality. It is, when one attempts to talk about that, to be a channel in which there is absolutely nothing that one wishes to possess and that simply the existence of myself is used for a different purpose then only that what I recog, recognize is the maintenance of my life which sustains the channel and no further wish for anything to have, I say, possession, possessive or in any sense selfish or even not recognizing the existence then only that what is and no further discription of what it is and when I say 'I', I really don't mean I am anymore. I simply say 'I' existing, it is at that moment the level of my being. In that kind of a realization of what one really is, that kind of point that is reached within the essential essentiality of a person, it is possible to see one's life telescoped. It not only includes the moment at which one is and stops there, it also gives the possibility of the potentiality which is still ahead in the future and on that basis clairvoyance can be explained.

Will that help you, Frank?

Frank: It's a little complicated, Mr. Nyland.

Mr. Nyland: Well then, might be food for thought. All right?

Frank: Okay. Thank you.

Tom Cameron: Mr. Nyland?

Mr. Nyland: Yah.

Tom: Tome Cameron.

Mr. Nyland: Yah.

Tom: How can one, uh, deal with a problem or eliminate feelings of being more significant than others.

Mr. Nyland: Oh, Tom. Compare yourself with others and see what actually is so predominating or so unique with yourself. Consider more and more what other people also have, perhaps sometimes as a feeling of respect for themselves or a knowledge that they are capable of doing certain things and then see to what extent you, whatever it is that you feel you have, can be connected or even compared with what someone else is. The more you look at the totality of man as they exist, all of them have some kind of a talent and all of them have some kind of a desire to be proud about it. I think intellectually it can be quite easily put down as something that is absolute nonsense because one is not that exceptional and other people have a perfect right to feel that they are exceptional. The difficulty is the feeling because there is a feeling you have no particular measurement. We always wish to believe that that what you are is a little bit more than that what you are actually so that then there is a conflict between what you know in your mind and that what you feel yourself to be. In that sense, this ~~qk~~ whole question of feeling you have to put on the basis of what actually is that you feel about yourself that is important. You should try to find out as if you de, divorce yourself or if you, uh, take away many of the different manifestations and see yourself more as a representation of ordinary life

existing in your body, with a possibility of a feeling, that is, a knowledge of your existing which gives you an impetus to wish to continue to live. That is really a feeling. That then there is no further reason to assume that that is better than anyone else and on that basis your feeling could be matched with the feeling of anyone else.

That is the one way of looking at it, if you wish, philosophically. But if you want to look at it in a little different way of the reasoning why a person should have this particular kind of idea of himself, what is it actually . . .

Tom: Intellectually, I . . .

Mr. Nyland: Huh?

Tom: Of course, intellectually I, I realize it very well.

Mr. Nyland: That's what I say, intellectually it's easier.

Tom: Yes. The real difficulty is, is the feelings that occur.

Mr. Nyland: That's right. But then you must see what actually is your own? What is it that you could even be proud about? What have been the influences which have made you what you are. And you see this whole question of development and education is so much a mechanical process. When you start out with the question of biology and your father and mother and ancestors and then you find out what is the condition astrologically at the time of conception or the time of birth and your whole horoscope indicating what you already are, with all the potentialities perhaps but then, the sociological one which is the question of education from the moment you opened your eyes and saw the world and became educated and influenced by such variety of different people to which you reacted. What is there actually that you can say is your own? I think it's damned little: I sometimes think that one does have

every once in a while an originality of thought and even that cannot be so much defended as being original because the different ingredients for originality were not, let's say, again original. They happened to come from somewhere and to actually see what is that originality--it may be that that is an influence of conditions outside of oneself. For instance, originality in inventions. It has happened so often that an invention takes place at the same time in different places. And it is really not originality. It happens to be a logical result of the conditions the way they are which then, affecting certain people who are sensitive, become inventors. And if you look at it from that standpoint, there is so very, very little that one can even be proud about. And if you want to assume and perhaps even admit that a person is mechanical and is in that sense such a machine and that he doesn't know even how he has been born or why he is even on this earth or the way he performs, that there's really very little reason for even not only be proud but happy or satisfied or conceited or all kind of self love. You see, when . . .

Tom: I can see that.

Mr. Nyland: . . . one comes down to it there's really very, very little.

Tom: I can see that intellectually.

Mr. Nyland: No, not intellectually. This time it is a feeling. Intellectually, as I say, it is easy. The feeling you have to develop regarding that. In your feeling you are blind. And when you ask me what to do about it, I say open your eyes of your feeling and look at the rest of the world of a feeling world. And there is a tremendous quantity of energy going into a feeling world of

different people who all have a right to think about themselves as if they are extraordinary. But you see it is not to be defined by your mind. It is actually a wish to be open to that kind of a feeling taking hold of you and letting it penetrate and not objecting to it and not defining it and not to be critical about anything this feeling would discover of yourself. I think one can become quite humble. Anyhow, Tom, it's worth trying.

Tom: Thank you.

Mr. Nyland: There are different ways, Tom.

Tom: It, it really seems to me to be a question, the whole question of humility and, uh, the, sometimes even when the motives are proper, uh, something occurs you find, I find myself with a sense of satisfaction, uh, for knowing more than someone else.

Mr. Nyland: Oh, I think . . .

Tom: And at the same time intellectually realizing it's ridiculous.

Mr. Nyland: No, I think it is a fact; you probably could know more than someone else. I think it's happy as a state but it doesn't have to give you conceit. It just happens to be with you that perhaps you know a little more because you happen to have read about it or because you happened to have a dictionary which gave you the information and someone else says exactly the same thing. Where you excel someone else may excel in, in knowing how to clean a room and doing it very well. Or how to shake hands better than you do, whatever it may be. Each person has something that's exceptional; I think it's quite right. Why shouldn't they? There is all kind of variety; it's perfectly all right to say it: I'm a little bit conceited, I know it, but it doesn't matter because someone else is the same way. I wouldn't condemn it. But I certainly wouldn't

overestimate it.

Tom: Can, uh, can I ask you, continue with it for a minute.

Mr. Nyland: Yah, for one minute.

Tom: You say one of the things that I considered is that simply one should try to be objective to it and in trying to be objective to it, of course accepting it and in that way perhaps eliminating it.

Mr. Nyland: I think if acceptance actually can come to the point of reaching freedom from oneself so that you can look at yourself like you would look at a, at a stone, I think it's right. I think it's extremely difficult when it has to do with conceit. You see there is that kind of self love which is connected with self-protection. Self protection is legitimate. Self love isn't. But the protection can be extended so that it also will cover a little bit of love for yourself and then you excuse it on that basis. Now we can talk about that until doomsday. Right to our doom.

So, all right? Yes? Next week; a whole week ahead of you. Work Work Work whenever you can. Try to get understanding in small things. Expand them and when you have expanded them telescope them in one moment of your existence in which you will be grateful for being alive.

Have a good afternoon. Good bye.

Trans. & rough typing
Gudrun Kaiser